

(*nomine socicfatis pattiata*), as when a man lends money to a merchant, on condition that he be a partner in the gains, but not in the losses. „ . . . Further, whether he practises usury cloaked under the guise of a penalty, that" is to say, when his intention in imposing a penalty [for non-payment at a given date] is not that he may be paid more quickly, but that he may be paid more. Further, whether he practises usury in kind, as when a rich man, who has lent money, will not receive from a poor man any money above the principal, but agrees that he shall work two days in his vineyard, or something of the kind. Further, whether he practises usury cloaked by reference to a third party, as when a man will not lend himself, but has a friend whom he induces to lend. When it has been ascertained how many persons in that parish axe notorious for usury of *fris kind, their names are to be reduced to writing, and the archdeacon is to proceed against them in virtue of his office, causing them to be cited to his court on a day fixed, either before himself or his responsible official, even if there is no accuser, on the ground that they are accused by common report. If they are convicted, either because their offence is evident, or by their own confession, or by witnesses, he is to punish them as he thinks best. . . . If they cannot be directly convicted, by reason of their manifold shifts and stratagems, nevertheless their ill fame as usurers can easily be established. . . . If the archdeacon proceed with caution and diligence against their wicked doings, they will hardly be able to hold their own or to escape—if, that is . . . he vex them with trouble and expense, and humiliate them, by frequently serving citations on them and assigning several different days for their trial, so that by trouble, expense, loss of time, and all manner of confusion they may be induced to repent and submit themselves to the discipline of the Church/'

Anecdotorum,
 1717, vol. iv, pp. 696 *seqq.*
⁷¹ Pecock, *The Repressor of over-much blaming
 of the Clergy*,
 ed. C. Babington, 1860, pt. i, chap. iii, pp. 15-16.
 His words show
 both the difficulties which confronted ecclesiastical
 teaching and the
 attempts to overcome them. " I preie thee . . .
 seie to me where
 in Holi Scripture is yoven the hundrid parti of the
 teching upon
 matrimonie which y teche in a book mad upon
Matrimonie, and in
 the firste partie of *Cristen religioun* Seie to
 me also where in
 Holi Scripture is yoven the hundrid part of the
 teching which is
 yoven upon usure in the thridde parti of the book
 yclepid *The filling
 of the iiij tables*; and yit al thilk hool teching yoven
 upon usure in
 the now named book is litil ynough or ouer litle for to
 learne, knowe
 and have sufficientli into matmis behove and into
 Goddis trewe
 service and lawe keping what is to be leerned and
 kunnen abouta